that we have to appeal to all who are, or can be made, interested in our "City Church" enterprise. It is at present in danger; but if we can get $20,000 between now and the end of the year we can keep on. Here is a suggestion. Let us divide this $20,000 into forty units, each of $500. There are those who, as individuals, can be responsible for one unit, perhaps two. (Already there has been a single gift of $1000.) But also there are groups that could make themselves responsible for a unit of $500, as thus: Someone will say "I will be one of five to make up a unit" or "I will be one to give $50 if nine others will," or "I send $5 to join a century club with ninety-nine others." An addressed envelope is enclosed. Checks should be made to "St. James's Church" and sent to the Church offices, 2210 Sansom Street.

These are dark days for the world. Now, as always, Christ is the Light of the World, and "The Light shineth in the darkness and the darkness overcame it not." Faith and courage are the two great notes for the Church to be sounding today; and we who are responsible for this work call to your faith, your courage, your generosity, that we may go forward in the Name of the Lord.

Vestry

A City Church

A Challenge

St. James's Church

Philadelphia

Whitsuntide, 1932

ST. JAMES'S is a notable example of a centrally located City Church, which, after careful study, definitely determined to try to overcome the common fate of such churches and to fight its way through the known difficulties to a place of usefulness in the rushing life around it.

"After careful study." The study was necessary for the obstacles were great; and wise, far-sighted plans had to be formed: and some study is necessary now if the present situation at St. James's is to be understood and if our work is to go on.

The Diocese

The "Diocese of Pennsylvania" is a very inaccurate and misleading title. It means actually the Episcopal Churches in the five counties—Philadelphia, Delaware, Chester, Montgomery and Bucks. Over these counties only has the "Bishop of Pennsylvania" jurisdiction. The population of the five counties (1930) is 2,719,385, the Diocesan area 2119 square miles and the density of population 1283 per square mile. This density is greater than that of any other Diocese in the country, much greater than the Diocese of New York, for instance, and the population is more exclusively urban than in any other Diocese. Seventy-one per cent. of it lives within the boundaries of a single city, Philadelphia.

These facts should be the basis of Diocesan church strategy: but, unhappily, there is no such thing.

The Central Churches

The "Diocese" grew up out of Philadelphia's historic churches. Around Christ Church, St. Peter's and St. James's cluster the great events of the founding

and growth of the Episcopal Church not only in the Diocese but in the Nation; and each of these three churches has its notable history. As the city grew, as shops and offices and factories multiplied, "residence" districts changed. The first St. James's, built in 1807-1809 at Seventh and Commerce Streets, had its pewholders living all around it, but by 1869 they had moved westwards and, quite naturally, their church moved with them, the present church having been begun in that year. St. James's was the first church thus to adventure, and it is the only central Episcopal church that, having moved, is still central. However natural this process of removal was in the first stages of Philadelphia's expansion, it is not natural now. It is unlikely that the city's limits will be formally extended beyond the county's boundaries. A different sort of growth is now in evidence. There is arising in central Philadelphia a vast and magnificent cultural, commercial and charitable center wherein hospitals, museums, colleges, banks, railroads, shops are all working out great plans of expansion to meet the needs of that new fascinating thing in human social life—the American metropolis. It is only the churches that seem to be totally unaware of the gigantic process going on: and, unless they wake up, the "City of Churches" will soon be a city without churches—for the central churches of Philadelphia are dying.

City and Diocese

This last fact, obvious to all observers, is not taken as a very serious one because of two assumptions, (1) that the decay of these churches is inevitable and (2) that all that happens is that the city population moves outwards, strengthening the outlying Parishes and

so maintaining Diocesan growth. Neither assumption is justified or justifiable.

The second assumption can be tested statistically. If it is true, Diocesan figures should show growth in spite of the central churches' decline: *but they do not.*

The "movement to the country" began to assume noticeable proportions about 1910. By 1915 it had seriously changed the Rittenhouse Square district, and since 1915, the change has become complete. It was in 1915 that the central churches began to decline in numbers, and they have been declining ever since. Let us look at some *Diocesan* figures. Between 1910 and 1915 (five years) the communicants of the Diocese grew from 56,475 to 66,836—18 per cent.—a growth proportionately greater than that of the population. In 1910 there was one communicant to 35.8 of the population: in 1915, one to 33.

But in the *fifteen years,* 1915 to 1930, the communicants of the Diocese have grown from 66,836 to 73,108—10 per cent.—and the population has grown from 2,208,003 to 2,719,385, very nearly 25 per cent. The ratio of communicants to population has fallen in the fifteen years from one to 33 to one to 37.5.

Moreover, there were actually fewer baptisms, fewer confirmations, fewer marriages in 1930 than in 1915, and the number of Sunday School scholars in 1915 (40,355) had shrunk in 1930 to 29,798. There are also fewer clergy in the Diocese now than there were in 1915. The assumption under examination does not hold. On the contrary, if group figures for the central churches are compared with Diocesan figures, it will be found that *as go the central churches, so goes the Diocese.*

St. James's as Evidence

The first assumption—that the decline in the central churches is inevitable, cannot be so easily tested by statistics. But, in the light of the statistics just quoted, it is a very serious one. St. James's has proved, and is daily proving that where there is vision, a spirit of adventure, imagination amongst church folk, at least one central church need not decline. The task to which its people gave themselves six years ago has had sufficient success to focus upon St. James's the sympathetic interest of religious leaders all over the country, even beyond the seas. Let us put down the actual accomplishments:

1. All seats in St. James's were made free. This step was taken with the entire goodwill and through the generosity of the former pewholders. St. James's is the only centrally located Episcopal Church where the pews are thus free and unappropriated.

2. In spite of many discouragements, in the face of the long period of depression, and notwithstanding the great and rapid expansion of its work in the last two years, St. James's has so far weathered all financial storms. Its income is larger than it was six years ago and its net financial permanent assets are $100,000 greater than in 1926.

3. A large and almost wholly new congregation has been built up. In 1926 the aggregate attendance at all services was 16,000; in 1931 it was 56,000. Episcopal Churches count their numbers in "communicants," *i. e.,* in persons who have communicant status and are definitely connected with a particular church. In common with all central churches in Philadelphia the number of St. James's communicants showed steady decline for years; but since 1927 St. James's number has been steadily growing. It declined from 1160 in 1915 to 742 in 1927. Since then it has grown to 827 in 1931, and though the growth is not large, St. James's is the only church in central Philadelphia to show any growth at all.

4. Two years ago St. James's inaugurated what is, in Philadelphia, and even in the whole Church, an entirely new plan of ministerial work. It is extremely important that this plan should be understood by those interested in St. James's. It is by far the most valuable and the most important step taken. St. James's, like all Episcopal Churches, had a "Rector." In its Charter the "Rector" is the only clergyman mentioned. The formal title of the Church is: "The Rector, Churchwardens and Vestrymen of St. James's Church in the City of Philadelphia." The common practice was to employ young clergy, one or two, as personal assistants to the "Rector." The "curates" had no standing in the corporation. They usually came fresh from the Seminary, needed (and got) practical training in their duties and then flitted—to become "Rectors" themselves. Meanwhile the "Rector" was, to use a slang phrase, "the whole works."

   It was felt that, if the Church of Christ were to function effectively in the complex life of central Philadelphia, this whole system would have to be scrapped: as a matter of fact the first step in the "scrapping" was taken eight years ago when, by resolution of the Vestry, the office of "Assistant Rector" was set up and the Rev. Dr. Anthony elected to it. Two years ago, however, a more radical change was made. The Vestry created two "Co-Rectorships," and called as "Co-Rectors," the Rev. Joseph Fort Newton, D. D., Litt. D., and the Rev. John Mockridge, D. D. To comply with the

Charter and to avoid the necessity for altering it, Dr. Mockridge was to remain "Rector" for all charter and canonical purposes, but the "Co-Rectors" were formally requested to arrange for carrying on the work of the Church mutually, according to their best judgment.

Thus was set up the beginning of a method of ministry that had some chance of being able to meet the new conditions of city life. Dr. Newton, known far and wide as a preacher of rare power and insight, was free to exercise his great gifts in the ministry of Preaching. What this has meant at St. James's those of us who attend its services know well. Perhaps we do not know so well that it has meant much all over the country, for, besides his constant work at St. James's, Dr. Newton has been able to accept invitations to preach, to conduct conferences of clergy, to lecture, to guide the students at some of our great universities and, in a word, to do more to exalt preaching in two years than has been done in the Episcopal Church for a generation.

5. But, a year ago, another step was taken. Preaching and Teaching are not quite the same. Many lay people know how ignorant they are in matters religious. There is a widespread and loudly expressed call for genuine religious t e a c h i n g, especially amongst adults.

St. James's met this call by the establishment of a "School of Religion" last October. We were most fortunate in being able to get, as Director of the School, the Rev. Leicester C. Lewis, M. A., Ph. D. The experiment was a bold one. That it was abundantly justified is proved by the more than 300 adults already enrolled in the School after only seven months' work. Dr. Lewis' fame as a religious teacher is wide.

Besides his work at our School he has been pressed into Diocesan Service as Chairman of the Committee on Adult Education; he has several times been called to serve at the "College of Preachers" in Washington; in New York, in Baltimore and in other places he has conducted many conferences and classes as an expert in his chosen field. In Philadelphia his work has won a host of interested people.

Dr. Newton's classes in the School have been very largely attended, and eagerly awaited.

The five accomplishments are not the only ones. They are enough to prove that when a group of clergy and lay people give themselves to a real city adventure for God great results are quickly in evidence.

It was in the hope that what has been done at St. James's might operate in a wider field, that, last November, negotiations were opened with the Rector and Vestrymen of Holy Trinity Church looking to a possible merger of the two churches. The negotiations have been terminated, probably not because of doubt in the mind of any of the negotiators that the proposed merger is ideally desirable, but because it was found that "under existing conditions such union is not feasible and cannot be effected at this time."

Money

Last December we issued a pamphlet called "A City Church: the Third Stage," in which, after going over the story of our "City Church" development we plainly and bluntly said: "Unless from January 1, 1932, sufficient financial support for this work can be provided by those now using the Church, the work cannot go on." Just before Easter the Vestrymen sent out a letter in which they said: "An Easter offer-

ing of $10,000 will make it possible to continue until the first of May"; "St. James's must provide for the necessary expenses of our present commitments or admit failure." Easter has come and gone. The offering was $5,000, not $10,000. The first of May has arrived. At its May meeting the Vestry will be facing a serious crisis. What can be done?

There is much talk, but little understanding, of what the work of such a Church as St. James's actually is, of what it costs and why. Following our permanent policy we have never used modern high-pressure methods in "raising money." Nobody at St. James's has ever been bothered by personal solicitations. We say nothing about money at our services; we do not even "take up collections" except on Sunday mornings. If simple, straightforward statements of needs; plain, *general* requests for gifts—both made to intelligent Christian people—do not result in providing sufficient financial support for this work, there are reasons not to be overcome by hectic, emotional campaigns.

St. James's has definitely reached an impasse. Universal praise is showered upon us for our astonishingly successful efforts in uncovering and in beginning to meet religious needs that only such a church can meet. What *are* the reasons which threaten this work's existence because insufficient money is provided for its continuance?

We will put down four reasons and examine them:

(1) The "depression." It is a strong reason: but the conditions produced by it are being met everywhere by a process of curtailment, of cutting to the bone. We are ready for this process, as will presently appear, but even with all possible cuts we

cannot carry on our work without financial difficulties that at present seem to be insurmountable.

(2) There is an impression in the minds of some that we have been "extravagant," that we have gone ahead too fast; and, of course, if the impression is based upon the full knowledge of all the facts, those who withhold gifts are not without justification.

Is the impression justified?

(3) Many of our people do not know what the actual facts are. Those whose contact with our work is solely that of regular or occasional attendance at the eleven o'clock service on a Sunday morning between the months of October and May do not often realize that this service is but a bit of routine in a work that goes on without cessation 365 days in the year. How are they to know?

(4) People generally appear to consider that, from the standpoint of money, the support of their church is amongst the easily dispensable luxuries of life. That financial sacrifice is to be met, that curtailments in personal expenses are to be made, that the church's cause is greater than any other, its work worth more than jewels, cosmetics, amusements, personal luxury, etc. —such considerations do not often appear to weigh heavily when "gifts to the Church" are being made.

The third reason will be dealt with first. Obviously our people are entitled to the actual facts, which we proceed to give.

Facts and Figures

St. James's owns and operates a large group of buildings:

A. The Church, Twenty-second and Walnut Streets.

B. The adjoining buildings on Twenty-second Street.

C. The Rectory, 132 South Twenty-second Street.

D. The "Guild House," 2210 Sansom Street.

The buildings, though fronting on three streets, are under one roof. They have a floor space of approximately 50,000 square feet, and are in continuous use every day in the year, and nearly every night. They are never closed.

A. The Church was used for services 807 times in 1931. The aggregate attendance at these services was 56,000.

B. The adjoining buildings:

1. The Choir Room, used on week days and nights for rehearsals of which there were more than 200 in 1931.

2. The Chapel, used 130 times in 1931 for services and classes.

The rooms above the Choir Room and Chapel are the headquarters of the Churchwoman's Club of the Diocese. The Club has 1100 members and the rooms, open daily, are in constant use. Frequent lectures, entertainments, etc., are held and there is a long list of other Club activities. It is carefully estimated that the aggregate attendance in the year is about 12,000.

C. The Rectory is used as its name implies. A house in Merion is rented for Dr. Newton.

D. The "Guild House"—four floors:

i. Basement: Basketball floor and wash rooms, kitchen, Young People's Club Rooms.

The basketball floor is in almost continuous use, afternoons and evenings, by outside groups as well as by our own.

The kitchen is used by a group of ladies as a Neighborhood Soup Kitchen. They report that, from January 1 to April 19, 1932, they have fed 7666 people, given out 1154 garments and twelve layettes.

ii. Ground floor: offices, meeting rooms, living quarters for the Sexton.

The Church office is open daily from 9 to 5.

The Clergy have their own rooms for interviews and conferences.

There is an office staff of three women, on full time duty.

iii. Second floor: Assembly Hall (seats 350), committee rooms, storeroom.

iv. Third floor: Four living apartments. Only two are at present occupied—one by the Assistant Rector and one by the Organist.

Aggregate attendance at the Guild House approximately 15,000.

The cost of operating these buildings in 1931 was:

For light, heat and power.....	$3,911.99
For repairs and alterations.....	3,183.02
For taxes, rent, insurance and general expense	7,616.22
For salaries and wages of secretaries, sexton, engineer, night man and cleaners	7,272.00
For printing and stationery.....	2,706.45
For postage	533.00
For telephone, etc.	691.39
	$25,914.07

The foregoing figures are printed so that the facts may be known; but it is to be especially noticed that they have to do solely with the cost of the physical maintenance and business operation of a large institution, and that, unless the institution is to be closed, its cost cannot be evaded. Not one cent of the $26,000 is wasted. Every member of the staff is watching to see that the most rigid economy prevails. There are three large departments of our work, large items of cost, not yet mentioned.

1. *Missions, charities, etc.* As one of the churches of the Diocese, St. James's must do its part in Diocesan work and in work under the National Council. It does a large and most valuable summer work at Clear Spring Farm, it has for two years supported St. Elisabeth's Church, it does a very considerable work in poor relief. In 1931, almost $14,000 passed through our books for these objects and about $8000 more, given direct, did not pass through the books.
2. *Music.* St. James's has for many years paid great attention to religious music and is widely known for its aggressive leadership in this very important part of the Church's work. Its choir (forty-eight members) is kept to a high and exacting standard. Last year there were 120 musical services besides many recitals and other events. The total amount spent in 1931 was $12,651.58, which paid all salaries, the cost of sheet music, the care of the great organ, the ringing of the chimes.
3. Last comes the matter of the salaries of the Clergy. As this statement is written by one of them, a certain diffidence is felt. Last year the total clerical salaries paid (including pension assessments) came to $30,000.

Is this too much? There are not a few "executives" in Philadelphia's commercial and industrial life who individually get $30,000 a year or more. No clergyman at St. James's is in any danger of becoming wealthy; none complains about his salary. As a matter of fact, nearly all clergymen have to learn to be experts in personal economy. The financial calls upon them are many and great; they cannot, at a church like St. James's, do things "on the cheap."

Cuts

It is in the three departments last mentioned that it is possible to make cuts to meet the exigencies of the present distress; and cuts have been made for 1932. We are giving less to missions and charities, we have cut the music cost to less than $9000, and the amount for clerical salaries and pension assessments to $24,000.

Present Problems

A careful reading of the foregoing statement should convince anyone that St. James's is fighting for the maintenance of God's worship and Christian life and work in new ways on a scale that has some real chance of making a definite impression on central Philadelphia. We have had definite, rapid and rather astonishing success. We very greatly desire to go straight on.

We are not trying to "save St. James's," that would be but a poor business. We believe that we are in the midst of what is in fact and in truth a genuine missionary enterprise. If the Church is to succeed in great cities her people must do large, bold things: and if the Church fails in the cities she ceases to be one of the things that matter.

The truth is that our growth is greater than our single-handed resources as a "Parish," and